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حقيقة الصيام

THE NATURE OF FASTING

By:

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Contents

THE NATURE OF THINGS THAT BREAK THE FAST	7
THE NATURE OF THINGS THAT DO NOT BREAK THE FAST	27
Questions and Answers	73
Fasting the Cloudy Day and the Day of Doubt	73
Fasting and Shortening the Prayer for the Traveler	76
Fasting for the Traveler: Better or Worse?	82
Must One Intend to Fast the Night Before?	82
Is the Intention Necessary Every Day?	85
How Fast is the Fast to be Broken?	86
Eating After the Earlier <i>Adhan</i>	86
If Fasting Causes Fainting and Madness	87
The Case of A Pregnant Woman	88

The Nature of Things that Break the Fast

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, Most Gracious, Most Merciful

Praise be to Allāh. We praise Him, seek His Help, and ask His Forgiveness. We seek refuge in Allāh from the evil of our souls and the evil of our deeds. Whomever Allāh guides, there is no one to mislead him. And whomever He misleads, there will be no guide for him.

We testify that there is none worthy of worship except Allāh, ascribing no partners to Him. And we testify that Muhammad is His Servant and His Messenger ﷺ.

What breaks one's fast is of two kinds: One type will break the fast according to the texts and the consensus of the scholars. This includes: Eating, drinking, and sexual intercourse. Allāh, the Almighty, said:

﴿فَالْتَنَ بَشَرُهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْبَيْلِ﴾

﴿So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of the dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾

Thus, Allāh permitted sexual relations (during the night of the fast), so, it is inferred from this that fasting it to abstain from: Sexual intercourse, eating, and drinking. Since Allāh the Almighty, said before this:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾

﴿Fasting is prescribed for you as it was prescribed for those before you.﴾

Then it is understood that fasting was known to them as abstaining from eating, drinking, and sexual intercourse, and that the word (fast) was known to them before Islam and that they acted according to it with this meaning, as recorded in the Two *Sahih*s from ‘A’ishah (May Allāh be pleased with her): “The Quraysh used to fast the day of ‘Ashura’ in the pre-Islamic era.” (Al-Bukhari and Muslim)

It has been narrated through many routes [of narration] that before prescribing the fast in the month of Ramadhan, the Messenger of Allāh ﷺ ordered fasting on the day of ‘Ashura’ and he sent a herald to proclaim that. Thus, it is inferred that word (Fasting) was known to them.

It is also established by the texts and the consensus of the Muslims that the menstruation blood invalidates the fast, hence, the menstruating woman does not fast, but she makes it up.

It is textually established from the narration of Luqayt bin Saburah that the Prophet ﷺ said to him:

«وَبَالِغٌ فِي الْإِسْتِشْقَاءِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Exaggerate in inhaling and exhaling of water (in your nose) unless you are fasting.» (Abu Dawud and At-Tirmidhi)

It is inferred from this, that water reaching the stomach through the nose breaks one’s fast. And this is the opinion of the majority of the scholars.

There are two *Hadiths* in the *Sunan*, one of them is narrated by Hisham bin Hasan, from Muhammad bin Sirin, from Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said: “The Messenger of Allāh ﷺ said:

«مَنْ ذَرَعَهُ قَيْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَإِنْ اسْتَقَاءَ فَلْيَقْضِ»

«Whoever is overpowered by vomit while fasting, he does not have to make it up. But if he vomits (intentionally), then he makes it up.» (Abu Dawud and At-Tirmidhi)

This *Hadith* is not confirmed according to a group of the scholars. They say: “It is the words of Abu Hurayrah.” Abu Dawud said: “I heard Ahmad bin Hanbal saying: ‘It is not of any worth.’”

Al-Khattābi said, “Meaning it is not preserved. At Tirmidhi said: ‘I asked Muhammad bin Isma’il [Al-Bukhari] about this *Hadith* and he said that he did not know it except through ‘Isa bin Yunus, and he [Muhammad] added: “I do not think it is preserved.” He also narrated that Yahya bin Kathir narrated on the authority of ‘Umar bin Al-Hakam that Abu Hurayrah’s opinion was that vomit does not break fast.”

Al-Khattābi said: “Abu Dawud mentioned that Hafs bin Ghiyath narrated it from Hisham just as it was narrated by ‘Isa bin Yunus.” He [Al-Khattābi] said, “I do not know

that there is any difference between the scholars over the question that whoever was overpowered by vomit does not have to make it up, nor that who intentionally vomits, then he has to make it up. They only differed over the atonement. The majority of them said: 'He has only to make it up.' But 'Ata' said: 'He has to make it up and to do the atonement.' This was quoted from Al-Awza'i, and it is the saying of Abu Thawr."

I (Ibn Taymiyah) say: This is implied also by one of the two narrations from Ahmad answering about the atonement for cupping. Since if it were necessary for the cupped, then even more so for intentional vomiting. But what is apparent from his school is that atonement is not obligatory except in the case of sexual intercourse as stated by Ash Shafi'i.

Those who do not affirm the *Hadith* in question do so because it has not reached them through a dependable route. They indicate that it has a deficiency, in that it was narrated exclusively by 'Isa bin Yunus. But as is clear, he is not alone with it, rather it was also narrated by Hafs bin Ghiyath, and the other *Hadith* supports it.

That is the *Hadith* recorded by Ahmad and the *Sunan* compilers, like At-Tirmidhi, on the authority of Abu Ad-Darda' that the Prophet ﷺ vomited and broke his fast. (Ahmad and Abu Dawud) That was mentioned to Thawban who said: "He (Abu Ad-Darda') has told the truth. I, myself, poured the water for his ablution." But the wording of Ahmad is: "The Messenger of Allāh ﷺ vomited and performed ablution." Recorded by Ahmad on the authority of Husayn Al-Mu'alim. (Ahmad and At-

Tirmidhi).

Al-Athram said: "I said to Ahmad, "They have contradicted each other with this *Hadith*. Ahmad said: "But Husayn Al-Mu'alim's narration is good." At Tirmidhi said: "The *Hadith* of Husayn is the most correct thing on this topic."

Accordingly, the obligation of ablution for vomiting was inferred from it. Yet it does not support this. For he may have intended that ablution is legislated for that, since it says nothing but that he performed ablution, and merely performing it does not prove that it is obligatory. Instead, it only proves that ablution in such case is legitimate. If it is said: "It is desirable," then such would be applicable from the *Hadith*.

Similarly, in the case of what was narrated from some companions about ablution in the case of bleeding, there is nothing in such narrations to prove doing so is obligatory. But it shows only that it is desirable. There is nothing among the *Shari'ah* proofs to support requiring that.

Rather, Ad-Daraqutni and others recorded from Humayd that Anas said: "The Messenger of Allāh ﷺ was cupped, and did not perform ablution. He washed only the location of the cupping."

Ibn Al-Jawzi recorded it in his book entitled: *Hujjatul-Mukhalaf*, and he did not weaken it, although his habit is to act upon the disparaging remarks reported wherever possible.

As for the narrated *Hadith* which says:

«ثَلَاثٌ لَا تُفْطِرُ: الْقَيْءُ، وَالْحِجَامَةُ، وَالْإِحْتِلَامُ»

«Three (things) do not break the fast: Vomiting, cupping, and wet dreams.» (At-Tirmidhi)

In another wording:

«لَا يُفْطِرُنَّ، لَا مَنْ قَاءَ، وَلَا مَنْ احْتَلَمَ، وَلَا مَنْ احْتَجَمَ»

«They have not broken [their fast]: Not the one who vomits, nor the one who has a wet dream, nor the one cupped.» (Abu Dawud)

Its chain is confirmed. What is narrated by Ath-Thawri and others, from Zayd bin Aslam, from a man among his companions, from a man among the companions of the Prophet ﷺ saying: "The Messenger of Allāh ﷺ.." this was recorded by Abu Dawud, and this man is not known. 'Abdur Rahman bin Zayd bin Aslam reported it from his father from 'Ata' from Abu Sa'id from the Prophet; but 'Abdur-Rahman is weak according to the scholars of *Ilm Ar-Rijal*. (Knowledge of the men of *Hadith*)

I say: His two *Marfu'* narrations from Zayd do not contradict his *Mursal* narration, rather it supports them. So the *Hadith* is confirmed from Zayd bin Aslam, but it contains the wording:

«إِذَا ذَرَعَهُ الْقَيْءُ»

«When one is overpowered with vomiting»

And others have reported it from Zayd bin Aslam in *Mursal* form.

Yahya bin Ma'in said: "The *Hadith* of Zayd bin Aslam is

nothing." And if it were correct, it would mean: "Whoever was overpowered by vomit." Because he connected it with having a wet dream, and one does not have a wet dream by choice, since he is asleep, so it does not break one's fast according to the consensus.

As for the *Hadith* about cupping, it is either abrogated or abrogating; due to the *Hadith* of Ibn 'Abbas which says that the Messenger of Allāh ﷺ was cupped while fasting and in a state of *Ihram*, (Ahmad, Abu Dawud and At-Tirmidhi).

And perhaps vomiting, if it is included under the meaning of intentional vomiting, then it may also be abrogated. This supports the view that the prohibition of cupping came later. It is known that if there are two contradicting texts, one changing the rule and the other remaining upon it, the one changing is given preference since it is abrogating the other, and the earlier is more likely to be the abrogated.

As to him who masturbates then ejaculates, he breaks his fast. The wet dream only applies to the one who ejaculates while asleep.

By analogy, a group of scholars thought that no emission breaks the fast, and that the one who intentionally vomits only breaks his fast since it is likely that some of the vomit will return (to the stomach). Others say that the mere fact that menstruation breaks the fast contradicts such analogy.

As we have explained about the fundamentals, there is nothing in the *Shari'ah* that contradicts sound analogy.